1:Stanford U. S-4, 5 1956 AF. 16 SW China
AF16

213
185

script used by the minority nationality groups around Pao-shan in Yunnan Province was standardized in December 1952.[10] Many other non-Chinese languages in this region are receiving equal attention.

XI. SPEAKERS OF FOREIGN LANGUAGES

191

Before 1949, the use of foreign languages, mainly English, was found in a few larger cities in Southwest China like Chungking and Chengtu. In Kunming (Yunnan Province) and several towns on the old Yunnan-Indochina Railway where French influence was discernible, French was an understandable language among a small segment of population in commercial and educated circles. Compared with other Western languages English was popular in Southwest China because of the contact with English-speaking visitors and the inclusion of English in school curricula. However, with the exception of a few foreign missionary schools in which English was emphasized and taught by native speakers, instruction in English in other schools did not amount to much. This was true even of the colleges in the region. Although some college students could read a printed item in English with reasonable ease, they could hardly converse in it. On the average it may be safely assumed that no more than one-tenth of the secondary school graduates and no more than one-third of the college graduates could, with some difficulty, read English. The over-all percentages of those who could speak it would be even smaller.

10. Hsin-hua Jih-pao [New China Daily], Chungking, January 29, 1953, p. 3.

191 The Communist policy is to discourage the use of English or any other Western language except for advanced specialized studies. But as late as 1953, knowledge of simple English was still required for enrollment in college.[11] It appears reasonable to assume that the number of senior middle school (secondary school) and college students able to read or speak English has not changed. Foreign language instruction has been eliminated from the curricula of junior middle schools and primary schools.[12] Although the study of Russian has been encouraged by the Communists, it is doubtful if much has been achieved during the past five years.

There is no statistical information on the number of people able to read or speak English in Southwest China, but if the curricula for senior middle schools and colleges are any indication then there cannot possibly be more than 35,000 with this ability.[13] As to the number of people in this region who can speak or read other Western languages, there is even less information to serve as a basis for conjecture.

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11. I-chiu-wu-ssu-nien T'ou-k'ao Ta-hsüeh Chih-tao [Guide to Taking College Entrance Examinations in 1954], Hong Kong, Hsüeh-sheng shu-tien, 1954, p. 98-100.

12. Wu-nien-lai Ti Kung-fei Chiao-yü Kung-tso [Communist Education in the Past Five Years], Taipei, Sixth Section, Central Committee, Nationalist Party, 1955, p. 16.

13. Total number of senior middle school graduates in China (1949-53) was 216.000. 17-18 per cent reported in Southwest Region. People's Handbook, 1955, p. 571-73.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

a stalagmite has risen, the two meeting and acting as a bridge for the water. 133*
Back of the village of Gu-dù is a large enclosure surrounded by beautiful oaks; this is the great *muan-bpö d'a* (place of worship) where the people of Bbĕr-ddĕr propitiate Heaven. 312

The hamlets are dirty, as are the inhabitants. The foundations of the houses are built of rock with a superstructure of logs and mud bricks. Others, again, are made entirely of logs, like Swiss chalets. They are low and their roofs of boards are weighted down with rocks (PLATE 132). The women are very shy and flee like deer at one's approach. They wear a much-pleated skirt of hemp cloth, similar to the women of Mba-yi-wùa and those of the Miao tribe. 342 [156] [291]

The sacred grotto Shi-lo ne-k'o. — Bbĕr-ddĕr is a famous place of pilgrimage, for it is the wish of every Dto-mba, or Na-khi sorcerer (perhaps better called priest), to visit Bbĕr-ddĕr once in his life and make a pilgrimage to Shi-lo ne-k'o, a cave in the mountains hemming in Bbĕr-ddĕr to the east. This cave is also, but less commonly, spoken of as Shi-lo 'a-k'o. There Dto-mba Shi-lo, founder of the Na-khi religion (Shamanism), was said to have lived, and from there he taught the people and spread his creed. Dto-mba Shi-lo is none other than sTon-pa gShen-rabs (pronounced Tön-pa Shen-rab), founder of the ancient pre-Buddhistic Bön religion of Tibet, often also spoken of as Tön-pa Shen-rab-mi-bo སྟོན་པ་གཤེན་རབ་མི་བོ , the word Tön-pa (Na-khi, Dto-mba) meaning teacher. The Na-khi have no *r* nor do they pronounce clearly a final consonant unless it be a nasal one. They therefore call him Shi-lo or Shü-lo instead of Shen-rab.[13] 778 [191]

Tön-pa Shenrab himself is, however, not meant, but, as the Dto-mbas say, one of his later incarnations who dwelled in that cave. No date is given and it is impossible to find out when he lived there. It is, however, a place of pilgrimage for the Dto-mbas, but now very difficult of access on account of the absence of a ferry over the Yangtze.

Bbĕr-ddĕr is in itself not a sacred place, but it is a place of pilgrimage because of its sacred spring, Bbĕr-p'ĕr-dtĕr, and the sacred cave. Handel-Mazzetti denies that Bbĕr-ddĕr is a sacred place of the Mo-so and relies also on the negative statement of the Dutch missionary Kok, who at the time of his visit was resident of the Pentecostal Mission at Li-chiang.

To reach the cave it is necessary to cross the stream Bbĕr-p'ĕr gyi and climb the high slopes of old limestone, forested with pine and oaks. At 9,600 feet elevation the cave is reached. It is, however, more of a grotto than a cave. To enter it one has to climb into a chimney-like hole, and it is there that the first Dto-mba was said to have dwelled. There are two such chimney-like chutes separated by a fluted limestone wall, in front of which is an incense burner and a pot for holding water, (probably to perform *Ch'ou-ch'ĕr* purification with water). To the left, below the main entrance, is a stone altar for burning oak and pine branches as offerings (PLATE 140). The Dto-mbas believe that a rock pried loose from the actual wall of the cave and taken home, will make

[13] *See* J. F. Rock, The Birth and Origin of Dto-mba Shi-lo in *Artibus Asiæ* Vol. VII, 1938, pp. 5–85, and *BEFE-O*, T. XXXVII; 1937, 1, pp. 1–39.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16 ●
Pai-I AE7

S P 101 name of Chung-chia, and I have little doubt that considerable numbers of them might be found in the southern provinces of Kuang-hsi and Kuang-tung. The Yün-nan Chinamen in fact say that the Cantonese are Shans by race, and the facial resemblance between the Shan and the southern Chinaman is certainly remarkable.

S P 212 ●191 P 177 212 191 All the more civilised Shan States from Kamti at the sources of the western Irrawaddy down to Bangkok have an alphabetical system of writing and a very considerable literary language, which differs so much from the ordinary language used in conversation as to be incomprehensible to an uneducated man. In the more isolated communities, where the Shans have been swamped by the Chinese, though they preserve their own tongue in talking they often have no knowledge of any system of writing it.

Spread over such a large extent of country, there are naturally diversities of dialect in the language, but Shans from very different countries can understand each other. S P 771 I remember a Siamese official from Bangkok who had little difficulty in understanding the conversation of the Bhamo Shans. In religion they are Buddhists of the Burmese type of Buddhism, but the priests are much more lax in their observances than those of Burma.

S P [142] 181 They are a short, but very strongly made race, yellow in complexion, with features of a decidedly Mongolian type. A very nice, pleasant people to travel among or to have anything to do with, as long as one does not want to get any work out of them. They can work hard enough in case of necessity, and many of them are very energetic traders, but as long as they can live comfortably by working at their fields for half the year, most of them prefer to spend the rest of their time in smoking and chewing betel nut.

They are not at all warlike or unfriendly to strangers. Their curiosity is certainly great, and they will sit round in scores and hundreds to look at a European, but it is a respectful curiosity, unaccompanied by the bad manners which, among the races of Eastern Asia, seem to be a monopoly of the Chinese. I must have travelled some fifteen hundred miles through Shan countries, and I never remember any difference of opinion or unpleasantness of any kind.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

of their deliberations had been that the *ch'ai* was to go to Mêng-hua and report there that I had arrived in that district. So he accordingly went his way on to the town after a last ineffectual attempt to persuade me to go there too.

One of the village police from Hsün-chien came with us as far as Tien-chung-kai, where our route left the main road, and from there we had no difficulty in getting a man, also a village policeman, to show us the way across the hills.

The road led up to the top of the range at a low gap (7,500 feet), from here down a narrow valley with steep and in some places wooded hills on either side, and finally up half a mile of stiff ascent to the village of Wu-li-hei. I put up in a very comfortable house owned by one of the principal men of the village, who lets travellers sleep there for a consideration.

The inhabitants of the place are a tribe of Lo-los called by the Chinese Mêng-hua Lo-lo or simply Mêng-hua Jên (i.e. Mêng-hua men). Their houses are built of mud and stone, all packed very closely together, and there is nothing in the appearance of the place to distinguish it from a Chinese village. They have in fact taken very much to Chinese customs and the men dress exactly like Chinamen; they can all speak Chinese, and some of them can also read and write it. The women have retained their tribal costume. Their dress consists of a sleeveless blue coat, and a blue skirt with trousers underneath it, the skirt and trousers reaching only down to the knee. The Mêng-hua Jên still use their own language among themselves, and a vocabulary that I took down in this village will be found in the pocket of the cover. They seem very well off; their houses are large, and they own considerable numbers of mules, ponies, cattle, buffaloes, and goats. This particular branch of the Lo-lo family occupy the greater part of the hills of the Mêng-hua district.

For the next two days our road led us through a mountainous country, the hill-sides sometimes bare and sometimes covered with pine forests, the inhabitants principally Lo-los. At the little village of Lu-chu-t'ang we joined into the main road from Mêng-hua, and early on the 10th we reached Sha-sung-shao, the first village in the Shun-ning district. From here there is a long bit of

S. Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

000 On the 28th March we reached Chung-tien after a march of nearly 20 miles over grass plains and low spurs, the first bit of level going we had had since leaving the S Chien-ch'ang valley nearly a month before.

ST The town contains some 300 houses, and we found a 302 sort of inn to put up in, kept by a Chinaman whose Tibetan 191 wife plaited her red hair in seven pigtails. The inhabitants of the town are most of them of mixed Chinese and Tibetan descent. They dress like Chinamen, but usually speak S Tibetan among themselves, though they can talk Chinese.

ST Chung-tien, or Che-tang to give the place its correct 631 Tibetan name, is a town of the *t'ing* class, and there is a 622 Chinese official of that rank here. But he has no real authority. The rulers of the country are to be found in the S large monastery which is situated a little further along the ST plain on the road to A-tun-tzŭ. Here there are said to be [651] 3,300 lamas. The taxation of the laymen to support the ecclesiastics is very heavy, and many families are leaving the district.

Everyone in Chung-tien, including the Chinese *chih-t'ing* is completely under the thumb of the lamas. I tried to hire a mule or two to ease my animals, but found it impossible to do so. The mule owners were quite willing, but they said that on their return they would certainly be beaten by the lamas for venturing to assist a foreigner. The Chung-tien lamas seem to be a truculent lot. Their demeanour when I passed the monastery the next day was S certainly not friendly.

ST It is curious how little impression the civilisation and 177 customs of the Chinese have produced on the Tibetans. Elsewhere, one of the principal characteristics of Chinese expansion is its power of absorbing other races. The greater part of the inhabitants of southern and western China are doubtless of aboriginal stock with a certain admixture of the real Chinese race. Yet the Chinaman of Yün-nan or Kuang-tung is thoroughly Chinese in his customs and ways of thought.

The process of absorption can still be seen actually going on in Yün-nan. I have found Lo-lo villages in all stages. It begins as a rule with the men learning to read Chinese, and adopting Chinese dress. Gradually they will